

it its own punishment—a revenge of the revenge. The Greeks represent Medea as successful in wrapping the bride of whom she was jealous in a burning robe; but, to show the nature of her enjoyment in consequence, she is spoken of as going off in a chariot of serpents—no unfit emblem of the feelings which accompany gratified resentment.

3. There are the feelings which spring up on the CONTEMPLATION OF ENJOYMENT AND DISAPPOINTMENT. They might be called the remunerative and punitive, provided these phrases could be used as implying nothing moral, but merely as indicating that these emotions are the results of steps that have gone before. They are the emotions which arise on the contemplation of the good or the evil as already attained. They are such emotions as gladness, joy, and complacency on the one hand, and grief and depression on the other. They compose a large portion of the enjoyment which the good, so long expected, it may be, confers, and a large portion of the miseries which the loss entails. They constitute the mental elevation and the mental depression to which success and disappointment conduct. They become, in consequence, among the most potent of the instruments of the Divine government.

4. There are the emotions which RESPOND TO THE JOYS AND SORROWS OF OUR FELLOWS. Man is so constituted that he feels emotion not only when he contemplates good and evil as accruing to himself, but as accruing to his fellows. This is one of the most beneficent parts of his constitution. This sympathy is a powerful means of lessening sorrow and increasing happiness. "A friend," says Jeremy Taylor, "shares my sorrow, and makes it but a moiety; but he swells my joy, and makes it double. For so two channels divide the river and lessen it into rivulets, and make it fordable, and apt to be drunk up at the first revels of the Syrian star; but two torches do not divide but

increase the flame; and though my tears are the
sooner dried
up, when they run upon my friend's cheeks in
the furrows of
compassion, yet when my flame hath kindled
his lamp, we
unite the glories, and make them radiant like the
golden candle-
sticks that burn before the throne of God, because
they shine by
numbers, by unions, and confederations of light
and joy." It
is a bountiful provision that in ordinary cases
sympathy with
sorrow is vastly more intense than sympathy
with joy. The